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Book of Quint
The fifth
Man's Head

A Greek or English book of
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FROM THE ...
FREDERICK J. ...

LONDON
...
BY N. T. ...

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The
Book of Quinte Essence

or

The Fifth Being;

That is to say,

Man's Heaben.

A tretice in englisch breuely drawe out of þe book of quintis
essencijs in latyn, þat hermys þe prophete and
kyng of Egipt, after þe flood of Noe,
fadir of philosophris, hadde by
reuelacioun of an aungil
of god to him
sende.

EDITED FROM THE SLOANE MS. 73, ABOUT 1460-70 A. D.

BY

FREDERICK J. FURNIVALL, M. A.

LONDON:

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BY T. COMBE, M.A., E. PICKARD HALL, AND H. LATHAM, M.A.,

PRINTERS TO THE UNIVERSITY.

THE odd account of the origin of this Treatise—in its first lines—caught my eye as I was turning over the leaves of the Sloane Manuscript which contains it. I resolved to print it as a specimen of the curious fancies our forefathers believed in (as I suppose) in Natural Science, to go alongside of the equally curious notions they put faith in in matters religious. And this I determined on with no idea of scoffing, or pride in modern wisdom, for I believe that as great fallacies now prevail in both the great branches of knowledge and feeling mentioned, as ever were held by man. Because once held by other men, and specially by older Englishmen, these fancies and notions have, or should have, an interest for all of us; and in this belief, one of them is presented here.

The loss of our sweet, bright, only child, and other distress, have prevented my getting up any errand on the subject of Quintessence to form a regular Preface. The (translated?) original of the text is attributed to Hermes—Trismegistus, “or the thrice great Interpreter,” so called as “having three parts of the Philosophy of the whole world”*—to whom were credited more works than he wrote. The tract appears to be a great fuss about Spirits of Wine; how to make it, and get more or

* The Mirror of Alchimy, composed by the thrice-famous and learned Fryer, Roger Bacon, 1597.

less tipsy on it, and what wonders it will work, from making old men young, and dying men well, to killing lice.

The reading of the proof with the MS. was done by Mr. Edmund Brock, the Society's most careful and able helper. To Mr. Coekayne I am indebted for the identification of some names of plants, &c.; and to Mr. Gill of University College, London, for some Notes on the Chemistry of the treatise, made at the request of my friend Mr. Moreshwar Atmaram. The Sloane MS. I judge to be about, but after, 1460 A.D.† The later copy (Harleian MS. 853, fol. 66) seems late 16th century or early 17th,† and has been only collated for a few passages which require elucidation. The full stops and pause marks of the MS. and text require to be disregarded occasionally in reading.

EGHAM, 16th May, 1866.

† Mr. E. A. Bond of the British Museum has kindly looked at the MSS., and puts the Sloane at 1460-70 A.D., and the Harleian at about 1600.

THE BOOK OF QUINTE ESSENCE OR THE FIFTH BEING ;

THAT IS TO SAY,

MAN'S HEAVEN.

[Sloane MS. 73, fol. 10. Brit. Mus.]

BOOK I.

Uith þe myzt, wisdom, *and* grace of þe holy trynite, I write to
3ou a tretice in englisch breuely drawe out of þe book of
quintis essencijs in latyn, þat hermys þe prophete and kyng
of Egipt, after þe flood of Noe, fadir of philosophris, hadde
by reuelacioun of an aungil of god to him sende. þat þe
wijsdom and þe science of þis book schulde not perische.
but be kept and preserued, vnto þe eende of þe world, of alle
holy men from al wickid peple and tyrauntis for greet perilis
þat myzte falle þerof. For wipinne þis breuc tretis, wiþ þe
grace of god. I wole more dtermine of practif* þan of theorik.
zitt ben boþe nedeful / The firste and souereyneste priuyte þat
god, maker of kynde, ordeyned for mannys nede, how þat olde
euangelik men, and feble in kynde, myzte be restorid, and haue
a3en her firste strenkþis of zongþe in þe same degrec þat is in
al kynde. *and* be mad hool parfytly, except þe strok of þe
þundir blast, *and* violent brusuris, and oppressynge of to myche
betyngc / Also perilous fallyngis of hiz placis, to myche absty-
nence, *and* opere yuel gouernaunce a3ens kynde. And also þe
teerme þat is sett of god, þat noiman may a-schape. as Iob seip in
latyn / "Breues dies hominis sunt &c." Forsoþe philosophris

[Fol. 10.]
By the grace
of God I
translate you
this Treatise
revealed to
Hermes by
an angel after
Noah's flood,
that the
knowledge of
this book
may be pre-
served to the
end of the
world.

[* practise,
MS. Harl.]
God's greatest
secret for
man's need is
how to re-
store old fee-
ble men to
the strength
of their youth,

except in case
of thunder-
blast, and
too much
fasting,
and the term
set for all
men.

[Nota.]

The purest substance of corruptible things is Quinte Essence or man's heaven.

[* Fol. 10b.]

Quinte Essence is incorruptible as to the four qualities of man's body,

but not as the heaven of God.

It is called, 1. Burning Water; 2. the Soul in the spirit of Wine; 3. Water of Life; and if you wish to conceal it, Quinte Essence.

It is neither moist and cold like water,

nor hot and moist like air,

nor cold and dry like earth, nor hot and dry like fire.

It gives incorruptibility,

[* Fol. 11.]

for it prevents dead flesh from rotting,

and much more the living flesh of man. It is Man's Heaven,

clepen þe purest substance of manye corruptible þingis elementid. quinta essencia. þat is to seie, mannys heuene, drawe out by craft of mani. for whi. as quinta essencia superior. þat is, heuene of oure lord god, in reward of þe .iiij. elementis, is yncorruptible *and* vnehaungeable / riȝt so *quinta essenceia superior inferior. þat is to seie, mannys heuene, is incorruptible, in reward of þe .4. qualitees of mannys body, and so it is preued naturally þat oure quinta essenceia, þat is, mannes heuene, in it-silf¹ is incorruptible. and so it is not hoot and drie wiȝ fier / ne coold and moist wiȝ watir / ne hoot *and* moist with eyr. ne coold and drie wiȝ erþe. but oure quinta essencia awayliȝ to þe contrarie as heuene incorruptible / But vnderstonde þat oure *qui[n]ta essencia* is nouȝt so incorruptible as is heuene of oure lord god. but it is incorruptible in reward of composicioun maad of þe .4. elementis. *and* it hath .iiij. names by the philosophis. þat is to seie / brennyng watir / þe soule in þe spirit of wyn, *and* watir of lijf / But whanne ȝe wole concelele it. þanne schal ȝe clepe it oure quinta essencia. for þis name, *and* þe nature þerof, riȝt fewe philosophis wolde schewe / but sikurly þei biriede þe truȝe with hem. and witȝ weel þat it is elepid brennyng watir. and it is no brennyng watir. forwhi. it is not moist ne coold as eomoun watir. for it brenneȝ, *and* so doiȝ not eomyn watir. ne it is nat hoot and moist as eir. for eir eorruptȝ a þing a-noon, as it schewȝ weel by generacioun of flies, *and* areins, and sicke opere. but sikurly þis is alwey incorruptible. if it be kept elooȝ fro flȝȝt / Also it is not coold and drie as erþe. for souereynly it woreȝȝ *and* chaungȝȝ. And it is not hoot and drie as fier, as it schewȝȝ by experience. for hoot þingis it kelȝȝ. *and* hoot sȝknessis it doiȝȝ away / Also þat it ȝeueȝ incorruptiblite, and kepiȝȝ a þing fro corruptiblite *and rotyngȝȝ, it is preued þus / Forwhi. what pece of fleisch, fisch, or deed brid, be putt þerinne. it schal not corru[m]pe ne rote whilis it is þerinne / miche more þanne it wole kepe quyk fleisch of mannys body from al manere corruptiblite and rotyngȝȝ / This is oure quinta essenceia. þat is to seie, mannys heuene, þat god made to þe con-

¹ [MS. siff.]

seruacioun of þe .4. qualitees of mannys body. riȝt as he made his heuene to þe conseruacioun of al þe world / And wite ȝe for certeyn þat manye philosophoris and lechis þat ben now, knowe nouȝt þis quinta essencia, ne þe truþe þerof / Forwhi ; god wole not þat þei knowe it. for her greet brennyng coueitise *and* vicious lyuyng / Forsoþe quinta essencia superior. þat is to seie, heuene of onre lord god bi him silf. / Aloonc / ȝeueþ not conseruacioun in þe world, and wondirful influnce. but by þe vertue af þe sunne. planetis, and opere sterris. riȝt so oure quinta essencia, þat is, mannys heuene, wole be maad fair wiþ þe sunne mineralle, fynyd, schynnyng, incorruptible; and euene in qualite þat fier may not appeire, corruppe, ne distroie. and þis is verry gold of þe myn. of þe erþe. or of þe floodis gaderid / for gold of alkamy maad with corosyues distroieþ kynde. as aristotle and manye opere philosophoris prouen / and þerfore good gold naturel, *and* of þe myn of þe erþe, is clepid of philosophoris sol in latyn. for he is þe sonne of onre heuene. lich as sol þe planet is in þe heuene aboue. for þis planete ȝeueþ to gold his influnce, nature, colour, *and* a substaunce incorruptible. And oure quinta essencia, mannys heuene, is of þe nature **and* þe colour of heuene / And oure sol, þat is, fyn gold of þe myne, schal make it fair, riȝt as sol þe planete makith heuene fair / and so þese two togidere ioyned schal ȝeue influnce in us. and þe condiciouns of heuene and of heuenly sonne / in as miche as it is possible in deedly nature, conseruacioun and restoryng of nature lost, *and* renewyng of ȝongþe / And it schal ȝeue plenteuously heelp. and so it is preued by astronomy aboue. þat sterris þat haþ influnce vpon þe heed and þe necke of man / as ben þe sterris of aries. taurus, and gemini, ȝeuen influnce syngulcrly vpon Gerapigra galieni / And þerfore it haþ a synguler strenkþe by þe ordynauce of god to drawe away þe superflue humouris fro þe heed, þe necke, and þe brest, and not fro þe membris byneþe / And so I seie of spicis þat drawith humouris fro þe knees, þe leggis, and þe feet, þat resseyuen a synguler influnce of þe sterris of Capricorn. Aquarie and pisces, *and* riȝt so of opere, *et cetera* / Comounne ȝe not þis book of deuyne secretes to wickid men and auerous.

preserving his body as Heaven does the world. Many know it not now for their covetousness and vice.

But as God's Heaven is aided by sun and stars, so our Heaven, or Quinte Essence, is made fair by the sun mineral, or pure gold of the mine, not of alchemy.

[Nota.]

Good natural gold is called Sol. because Sol the planet gives gold its power, colour, &c.

Our Quinte Essence is the

[* Fol. 11b.]

colour of heaven; gold makes it fair; and the two work in us (so far as is possible) renewal of youth, and give health plenteously.

As Aries, Taurus, and Gemini draw humours from the head and breast, and

[Nota.] not the limbs beneath, so those spices that do draw from these limbs get their power from Capr. corn, &c.

Tell not these divine secrets to wicked men.

To make
Quinte Es-
sence.

Take the best
wine, or any
not sour;

distil it, and
the 4 Ele-
ments shall be
left like dregs.
Distil 7 times
to get Burn-
ing Water;

[* Fol. 12.]

put this in a
Distiller in a
furnace, and
let the vapour
rise, condense,
and be dis-
tilled till it is
turned into
Quinte Es-
sence, and
parted from
the 4 ele-
ments.

[Nota.]

Distil it 1000
times,
and it shall be
glorified and
become a
medicine in-
corruptible as
heaven.

After many
days unstop
your distiller,

and if there
issues out a
heaven-sweet
savour, you
[* Fol. 12b.]
have our
Quinte Es-
sence. If not,
distil again
till you have.

but kepe ze it in priuytee / Take þe beste wiyn þat ze may fynde, if ze be of power. and if ze be rízt pore. þanne take eorrupt wiyn, þat is, rotyn, of a watery humour. but not egre, þat is sour, for þe quint essencia þerof is naturaly incorruptible, þe which ze schal drawe out by sublymacioun / And þanne schal þer leue in þe ground of þe vessel þe .4. elementis, as it were, rotun fecis of wiyn / But firste ze muste distille þis wiyn. 7. tymes. and þanne haue ze good brennyng water / Forsoþe, þis is þe watri mater *fro which is drawe oure quinta essencia / Thanne muste ze do make in þe furneis of aisehin, a distillatorie of glas al hool of oo. pece, wíþ an hoole a-boue in þe heed where þe watir schal be putt yn. and be take out / And þis is a wondirful instrument þat þat þing þat by vertues of fier ascendith and distillith wíþinne þe vessel. per canales brachiales. þat is, by pipis lieh to armys, be bore azen, and eftsoones ascendith, and eft descendíþ contynuely day and nyzt til þe brennyng water heuently be turned into *quintam essenceiam* / And so bi continuele ascenciouns and discenciouns. þe quinta essencia is departid fro þe corruptible eomposiocioun of þe .4. elementis. For bifore þat þing þat is twies sublymed is more glorified, and is more sotil, and fer from þe eorruptiocioun of þe .4. elementis more separat þan whanne it ascendith but oonys. and so vnto a þousand tymes. so þat by contynuel ascendyng. and descendyng by the which it is sublymed to so myche hiznes of glorificacioun. it schal come þat it schal be a medielyn incorruptible almoost as heuene aboue, and of þe nature of heuene / And þefore oure quinta essencia worþily is clepid mannys heuene / And aftir manye daies þat it hath be in þis sotil vessel of glas distillid / ze schulen opene þe hoole of þe vessel in þe heed þat was selid with þe seel of lute of wijsdom, maad of þe sotillest flour, and of white of eyren, and of moist papere, ymeyngid so þat no þing respire out / And whane ze opene þe hoole. if þer come out a passyng water swete flauour þat alle men þat come yn naturely *drawe þerto. þanne ze haue oure quinta essencia / and ellis sele þe vessel, and putte it to þe fier azen til ze haue it.

And another maner worching of oure quinta essencia is
 pis / Take þe noblest and þe strengest brennyng watir þat ze
 may haue distillid out of pure myzty wyne. and putte it into
 a glas clepid amphora, with a long necke / and close þe mouþ
 strongly wip wax ; And loke þat half or þe þridde part be full.
 and birie it al in hors dounge, *preparate* as it is seid hereafter /
 so þat þe necke of þe glas be turned downward, and þe botum
 be turned vpward. þat by vertu of þe hors dounge þe quinta
 essencia ascende vp to þe botum. And þe grosté of þe mater
 of þe watir descende downward to þe necke / And aftir manye
 daies, whanne ze take it out, softly lift vp þe glas as it ston-
 dith, and ze schal se in pickenes and cleernesse a difference bitwene
 þe *quintam essencia* sublymed, and þe grose mater þat is in þe
 necke / þe wondirful maistry of departyng of þat oon fro þat
 other is þis / Take a scharp poyntel, or a pricke of yren, and
 peerse into þe wax þat hongith in þe mouþ of þe glas azens þe
 erþe / and whanne ze haue peersid al fully to þe watir. take out
 þe poyntel or þe pricke / And þat erþely watir wole first come
 out þat is in þe necke / and so til it be come out vnto þe
 departinge bitwixe it / and þe quinte essence, þat is, manys
 heuene sublymed. and whane ze se þat þis quint essence wole
 renne and melte aftir þat þis erþely watir be voydid. putte þanne
 swiftly zoure fyngir to þe hoole, and turne vp þe glas, and þanne
 ze haue þerinne oure quinte essence, *and þe erþely watir wipout
 aside. And þis is a passyng souereyn priuytce.

The þridde maner is þat ze take a greet glas clepid amphora,
 and seele it weel. and birie it weel in þe wombe of an hors al
 togidere. and þe pureté of þe quinte essence schal be sublymed
 aboue, and þe grosté schal abide byneþe in þe botme / take out
 softli þat þat fletith a-boue. and þat þat leueþ bihynde, putte it
 to þe fier.

The .iiij. maner is þis. take what vessel of glas þat ze wole,
 or of erþe strongly glasil, and þer vpon a round foot of glas
 wip a leg. and seele þe vessel with his couertour, þat þe rod
 of þe foot of þe glas wipinne þe vessel honge in þe eyr. þat þat
 þing þat ascendith to þe couertour in þe maner of a pott boilyng

The second way to make Quinte Essence.

Put the strongest Burning Water into an 'amphora;' seal it up; bury it neck downwards in horse-dung, and the Quinte Essence will rise into the globe and the impurities settle in the neck. Take the glass out of the dung;

make a hole in the wax seal,

let out the impure earthly water,

and when the Quinte Essence would begin to run, turn the glass up, and keep [* Fol. 13.] your Quinte Essence.

The third way.

Put your amphora into a horse's belly instead of the dung, and proceed as above.

The fourth way.

Substitute for the amphora a vessel of glass or earth, with a tube running from the top and hanging in the air, into which

the vapour
may fall and
condense.

The fifth way.

Distil your
burning
Water ten
times.

*To make fire
without fire,
and Quinte
Essence with-
out cost or
trouble.*

Put horse-
dung into a
vessel or pit
lined with
ashes, and
place your
vessel in it up
to the middle.
The cold top
part will con-
dense the va-
pour caused

[* Fol. 13b.]
by the heat of
the dung.

Or, place your
vessel in the
sun's rays.

*How poor
evangelic men
may get the
gracious in-
fluence of
gold.*

Borrow a Flo-
rence florin of
a rich friend.
auncal[?heat]
it on a plate
of iron, and
throw it into
some Burning
Water, taking
care to quench
the fire quick-
ly to prevent
the Water
wasting.

Repeat this
50 times

in fresh
Water, and
then mix all
the Waters
together.
The Water
draws out all

descende down azen by þe foot of þe glas. and this instrumēt may 3e do make wipoute greet cost / The fifþe maner is þat þe brennyngē water be .10 tymes distillid in hors dounge continually digest.

The science of makyngē of fier wipoute fier / wherby 3e may make oure quinte essence wipoute cost or traucile. and withoute occupacioun and lesyngē of tyme / Take þe beste horse dounge þat may be had þat is weel digest, and putte it wipine a uessel, or ellis a pitt maad wip þe erþe anoyntid þoruzout with past maad of aisehin. And in þis vessel or pitt bete weel togidere þe dounge. And in þe myddil of þis dounge sette þe vessel of distillacioun vnto þe myddis or more / For it is nede þat al þe heed of þe vessel be in þe coold eir / þat. þat þing þat bi vertu of þe fier of þe dounge þat ascendith þerby be turned into watir * by vertu of cooldnes of þe eir and falle doun azen and ascende vp azen. and þus 3e haue fier wipoute fier, and but wip litil traucile.

Also anoþer maner of fier. sette 3oure vessel forseid to þe strong reuerberacioun of þe sunne in somer tyme, and lete it stonde þere nyzt and day.

Here I wole teche 3ou how pore euangelik men may haue wipoute cost, and almoost for nonzt, þe graecious influence of gold, and þe maner of þe fixyngē of it in oure heuene, þat is, oure quinta essencia. if 3e be pore. 3e schal preie a riche man þat is 3oure freend to leene 3ou a good floreyñ of florence / and ane it vpon a plate of yren as yren is anelid. and haue beside 3ou a nessel of erþe glasid, fillid ful of the beste brennyngē watir þat 3e may fynde. and caste into þe watir þe floreyñ anelid. and loke þat 3e haue a sotilte and a sleizþe to quenche sodeynly þe fier, þat þe watir waaste not. and be weel war þat non yren touche þe watir. but af[t]er caste into þe watir þe floreyñ, and do so .1. tymes or more, for þe oftere þe bettere it is / And if 3e se þat þe watir waaste to myche, chaunge it þanne, and take newe, and do so ofte tymes. and whanne 3e haue do 3oure quenchoür, putte alle þe watris togidere / And 3e schulen vndirstonde þat þe vertu of brennyngē watir is sich þat naturely it drawip out of

gold alle þe vertues *and* propirtees of it, *and* it holdiþ ineor-rumtibiletee *and* an euene heete. *þanne meynge þis brennynge watir þus giltid wiþ oure quite essence. and vse it. but be war þat 3e quenehe not þe floreyne in oure quite essence. for þanne it were lost / And if it so be þat 3e haue not þis brennynge watir redy. þanne quenehe 3oure floreyne in þe beste whiþt wiyn þat may be had / For sikirly þe philosophore seip. þat wiyn hath also þe propirtee to restreyne in it þe influence and vertues of gold / And whanne 3e haue do 3oure werk. 3e sehal wite þat þe floreyne is als good, *and* almoost of þe same weiþte, as it was afore / þerfore vse wiyn or brennynge watir giltid, so þat 3e may be hool, and wexe glad, and be 3ong. And þus 3e haue oure heuene, and þe sunne in him fixid, to þe conseruacioun of manny's nature and fixacioun of oure heuene. þat is, oure quite essence.

The science how 3e sehule gilde more myztily by brennynge watir or wiyn þan I tauþte 3ou tofore, wherby þe water or þe wiyn sehal take to it myztily þe influence *and* þe vertues of fyne gold.

Take þe calx of fyn gold as it is deelarid here-aftir in þis book. and putte it in a siluer spon, and anele it at þe fier. *and* þanne easte þe eals of the gold in þe brennynge watir. or in wiyn .l. tymes, as I tauþte 3ou tofore wiþ þe floreyne. and 3e sehule haue 3oure lieour by an hundrid part bettir gilt þan 3e had tofore wiþ þe floreyne / Forwhi. fier worchiþ more strongly and bettere *in sotil parties þan it doiþ in an hool plate / And also brennynge watir or wiyn drawiþ out more myztily bi a þousand part þe propirtees of gold fro smale parties anelid þan it doiþ fro a þieke plate / And 3e sehal vnderstonde þat wiyn not aloonly holdiþ in it þe propirtees of gold. but myehe more þe propirtees of alle liquibles if þei be quenehid þerinne. and þat is a souereyn priuite. Forwhi, if 3e quenehe saturne liquified in wiyn or in comoun watir .7. tymes. and aftirward in þat wiyn or watir 3e quenehe mars manye tymes. þanne mars sehal take algate þe neisehede and þe softnes of saturne / And þe same sehal venus do, *and* alle opere liquibles / or ellis. And 3e

the properties of the gold.

[* Fol. 14.]
Mix the gilt
Burning
Water with
Quite Es-
sence.

You may sub-
stitute for
Burning
Water best
white wine,
which also re-
tains the
powers of
gold.

This gilt
Water will
make you well
and young
again. In it
you have the
Sun fixed in
our Heaven.

How to gild
Burning
Water or
Wine more
thoroughly.

Heat calcined
gold in a silver
spoon and put
it in Burning
Water or
wine 50 times,
as with the
florin before.
Your liquor
will be better
gilt, as the fire
and Water or
[* Fol. 14b.]
wine work
more power-
fully on the
grains of gold
than on a
plate.

Wine retains
the properties
of all liquibles
quenched in
it.

If Saturn (lead)
liquified be
quenched in
wine, and
then Mars (iron)
be quenched
in it, Mars ac-
quires the
softness of
Saturn.

Again,
if you quench
Mars in wine
and put in it
Saturn lique-
fied, this will
be made hard.

To make fire
without coals,
lime, light, &c.

Mix equal
parts of sub-
[* Fol. 15.]
limated Mer-
cury, Salt, and
Sal Ammo-
niac,
grind them
small, expose
them to the
air, and
they 'll turn
into water,

a drop of
which will eat
thro' your
hand, and
make Venus
(eopper) or
Jupiter (tin)
like pearl.
If it could be
moderated it
would cure
the disease
Hell fire, and
every corro-
sive sickness.
It is also
called 'Sal
Amarus.'

To calcine
gold.

Cut gold into
shavings; put
it into a cru-
cible with
Mercury;
heat it, and it
will crumble
[* Fol. 15b.]
into dust like
flour.
Heat it more
till the mer-
cury goes his
way;

quenehe mars in whi3t wiyn or in comoun watir manye tymes. and aftirward in þe same wiyn or watir 3e caste saturne liquified ofte tymes. þanne wiþoute doute 3e schal fynde þat þe saturne is maad ri3t hard / Therefore þe propirtees of alle liquibles may be brou3t into wiyn or watir. but myche more my3tily into brennyng watir good and precious.

The science to make a fier. þat is wiþoute cole. withoute lyme. wiþoute li3t. worchinge azens al maner scharþnes or accioun of visible fier. ri3t as worchþ þe fier of helle / And þis priuytee is so vertuous þat þe vertu þerof may not al be declarid. And þus it is maad. Take Mercurie þat is sublymed with vitriol, *and comen salt. and sal armoniac .7. or .10. tymes sublymed / and meynge hem togidere by euene poreioun. and grynde it smal. and leye it abroad vpon a marbil stoon. and by ny3te sette it in a soft cleer eir, or ellis in a coold seler. and þere it wole turne into watir / And þanne gadere it togidere in to a strong vessel of glas, and kepe it / This water forsoþe is so strong. þat if a litil drope þerof falle vpon 3oure hond. anoon it wole peere it þoru3 out. and in þe same maner it wole do if it falle vpon a plate of venus or Iubiter into þis watir, it turnep hem into lijknes of peerl. who so coude reparale and preparate kyndely þis fier, wiþoute doute it wolde quenehe anoon a brennyng sijknese clepid þe fier of helle. And also it wolde heele euery eor[os]if sijknese. And manye philosophis elepiþ þis þing in her bookis sal amarus. al þou3 þei teeche not þe maistrie þerof / If it be so þat þis fiery watir breke þe glas and renne out into þe aisehen. þanne gadere alle togidere þat 3e fynde pastid in þe aisehen / and leye it vpon a marbil stoon as afore. and it wole turne into watir. And þis is a greet priuytee.

The science to bryng gold into calx / Take fyn gold and make it into smal lymayl. take a crusable wiþ a good quantitee of Mercurie, and sette it to a litil fier so þat it vapoure not, and putte þerinne þi lymail of gold, and stire it weel togidere / and aftirward *wiþinne a litil tyme 3e schal se al þe gold wiþinne þe Mercurie turned into erpe as sotil as flour. þanne 3eue it a good fier þat þe Mercurie arise and go his wey, or ellis

and 3e wole 3e may distille and gadere it, puttynge þer-vpon a lembike / and in þe corusible 3e schal fynde þe gold caleyned and reducid into erþe / And if 3e wole not make lymayl of gold, þanne make þerof a sotil þinne plate, as 3e kan, and putte wipinne þe Mercurie al warm. and 3e schal haue 3oure desier / And in þis same maner 3e may worche wip siluir / Thanne take þe calx of þese two bodies, and bere hem openly wip 3ou. and þer schal noman knowe what þei ben / And if 3e wole bere hem more priuily wipoute ony knowynge, þanne meynge hem wip pich melt, or wex, or ellis gumme. for þanne noman schal knowe it what it is. And whanne 3e wole dissolue ony of þese calces by hem silf. putte eipir by him silf in a test, or ellis þe pich or þe wex in which þei ben ynne. and anon schal come out verry gold and siluer as þei were tofore.

Now I wole teche 3ou þe maistric of departynge of gold fro siluir whanne þei be meyngid togidere / Forsope 3e woot weel þat þer be manye werkis in þe whiche gold and siluir be meyngid, as in giltyng of vessel and Iewellis / þerfore whanne 3e wole drawe þe toon fro þat opir. putte al þat mixture into a strong watir maad of vitriol and of sał petre. and þe *siluyr wole be dissolued, and not þe gold. þanne 3e haue þat oon departid fro þe toþir / And if 3e wole dissolue þe gold to watir. putte þanne yn þe watir corosyue. Sał armoniac. and þat watir wipoute doute wole dissolue gold into watir.

The science to drawe out of fyn gold v^{ta} essencia is þis / First 3e schal reduce gold into calx as I tolde 3ou tofore / þanne take vynegre distillid, or ellis oold vryne depurid fro þe fecis. and putte it in a uessel glasid. and þe liquor schal be in þe heizþe of 4. ynchis, and þerinne caste þe calx of gold. and sette it to the strong sunne in somer tyme, þere to abide / and soone aftir 3e schal se as it were a liquor of oyle. ascende vp fletynge aboue in maner of a skyn or of a reme. gadere þat away wip a sotil sponne or ellis a feþere. and putte it into a uessel of glas in þe which be putt watir tofore. and þus gadere it manye tymes in þe day into þe tyme þat þer ascende nomore / and aftir do vapoure away þe watir at þe fier. And þe v^{ta} essencia af þe

or distil it, and the gold powder will be in the erucible. A thin plate of gold will do instead of shavings, and Silver may be treated like gold. To carry these powders about,

mix them with pitch, wax, or gum,

melting the mass when you want the metal.

How to separate gold from silver when mixed with it.

Put the mixture into a solution of vitriol and saltpetre, and [* Fol. 16.] the silver will be dissolved. Corrosive water and sal ammoniaewill dissolve the gold.

[Nota.]

How to get out of gold its Quinte Essence.

Put calcined gold into distilled vinegar or purified urine; set it in a hot sun; a film will soon rise; skim it off; collect all such in a glass vessel till no more rise.

Evaporate the water left; the residuum

is the Quinte
Essence of
Gold.

[¹ then, MS.
Harl.]
And if you fix
this Quinte
Essence in
our heaven,
it will restore
man to the
[* Fol. 16b.]
strength of his
youth.

Now I have
[Nota.]
told this most
sovereign se-
cret, which
should not be
shewed.

The Quinte
Essence of
gold is best to
heal wounds.

*How to get
its Quinte
Essence out of
Antimony.*

Pnt powdered
antimony into
distilled vine-
gar; heat it
till the vine-
gar is red;
ta'e away the
red vinegar,
and pnt fresh;
take that
away when
red. Pnt the
red vinegar
into a dis-
tiller, and
1000 drops of
blessed wine
shall come
down the
pipe; collect
this; it is an
incomparable
treasure.

[Nota.]

[* Fol. 17.]

It cures the
pain of all
wounds,

and when fer-
mented it
works great
secrets.

gold wole abyde byneþe. And manye philosophoris eleþiþ þis
quinta essencia an oile incombustible, þat is a greet *pruuytee* /
And if 3e wole fixe þis *quinta essencia* in *oure* heuene, þat¹ it
may wiþoute doute restore *azen* to man þat nature þat is lost.
and reduce him *azen* into þe vertu of þe strenkþe of 3ongþe. and
also lenkþiþ his lijf into þe laste terme of lijf set of god // Now
forsope I haue toold 3ou þe souereynest **pruuytee* and restorynge
of mannys kynde. and in part greet þing þat schulde not be
schewid / Forwhi. þis oyle. þat is to scie *quinta essencia* of gold
hath þe mooste swetnes and vertu to a-swage and putte awei þe
ache of woundis. and for to heele woundis, oolde sooris, and
manye wondirful yuelis / Also in þe same maner 3e may drawe
out of siluir *quinta essencie* //

The sciencie to drawe out of antymony, þat is, *mercasite*
of leed, þe *v^{te}* *essencie*, is a souereyn maistrie and a *pruuytee*
of alle *pruuytees* / Take þe myn of antymony aforeseid,
and make þerof al so sotil a poudre as 3e kan / þanne
take þe beste vynegre distillid, and putte þerinne þe poudre
of antymonye, and lete it stonde in a glas vpon a litil fier
into þe tyme þat þe vynegre be colourid reed. þanne take þat
vynegre away, and kepe it eleue, and putte *azen* þer-to of *opere*
vynegre distillid, and lete it stonde vpon a soft fier til it be
colourid reed. and so do ofte tymes. and whanne 3e haue gaderid
al 3oure vynegre colourid. putte it þanne in a distillatorie. and
first þe vynegre wole ascende. þanne after 3e schal se *merucilis*.
for 3e schal se as it wore a þousand dropis of blessid wiyn
discende down in maner of reed dropis, as it were blood, by
þe pipe of þe lymbike / þe which licour gadere togidere in a
rotombe / and þanne 3e haue a þing þat al þe tresour of þe world
may not be in comparisoun of worþines þerto / aristotle seiþ þat
it is his lede in þe book of secretis. al þouz he *telle not þe name
of þe antymonye aforeseid / Forsope þis doip away ache of alle
woundis, and wondirfully heeliþ. þe vertu þerof is incorruptible
and *merucilous* profitable / it nedit to be putrifid in a rotombe
and seelid in fyme. and þanne it worchþiþ greet *pruuytees* / For-
sope þe *v^{tn}* *essencia* of þis antymony þat is reed, in þe which is

þe secreet of alle secretis, is swettere þan ony hony or sugre or ony oþir þing.

The science in þe extraccioun of þe .5¹ essenceie from blood, and fleisch, and eggis / To 3on I seie þat in euery elementid þing þe .5. essenceie remayneþ incorrupte, it schal be þanne þe moost þing of merneyle if I teche 3on to drawe out þat fro mannys blood reserued of Barbonris whanne þei lete blood. also fro fleisch of alle brnte beestis, and fro alle eggis, and oþere suche þingis. for als myche as mannes blood is þe perfitist werk of kynde in us, as to þe enerees of þat þat is lost, it is certeyn þat nature þat .5 essence maad so perfi3t þat wiþonte ony oþir greet preparacioun wiþoute þe veynes, it berif forþ þat blood anon aftir into fleisch. and þis 5 essence is so ny3 kynde þat [it] is moost to haue² / Forwhy. in it is merneylous verþn of onre heuene sterrid, and to þe cure of natre of man worchif moost denyn myraclis, as wiþinne I schal teche 3ou / þefore reseeyue of Barbonris of 3ong sangueyn men, or colerik men, whanne þei be late blood, þe which vse good wynes. take þat blood aftir þat it hap reste, and east away þe watir fro it, and braie it wiþ þe .10. part of comen salt preparate to medieyns of men. and pntte it into a nessel of glas clepid amphora, þe which, sotely secle, and pntte it wiþinne þe *wombe of an hors, preparate as tofore, and renewe þe fyne oonys in þe wike, or more, and lete it putrifie til al þe blood be turned into watir / and it schal be doon at þe mooste in xxx. or xl dayes, or aftir, more or lasse / þanne pntte it in a lembike and distille it at a good fier / what so enere may ascende, putte þat watir vpon þe fecis brayed, meyngyng vpon a marbil stoon, pntte it a3en, and aftir distille it a3en manye tymes rehersyng / And whanne 3e haue þis noble þing of blood, þerof þe 5. beyng drawe ont / pntte a3en þe watir in þe stillatoric of eirenlacioun til 3e bryng it to so myche swetnes and an heuently sauour. as 3e dide þe brennyng watir. and þis is þe 5 beyng of blood deyn, and miraclis more þan man mai bileue hnt if he se it.

How to get
its Quinte
Essence from
Man's Blood.

Man's blood
is the perfect-
est work of
nature in us,
and its Quinte
Essence con-
verts blood
into flesh,

and works di-
vine miracles
of healing.
Get from bar-
bers the blood
of young san-
guine men ;
let it stand ;
pour off the
serum ; mix
the blood with
a tenth of
prepared salt ;
put it in an
amphora ; seal
that up ; put
it in a horse's
[* Fol. 17b.]
belly, renew-
ing the dung
weekly till all
the blood
turns into
water ; distil
that ; put the
outcome on
the pounded
feces, and dis-
til over again.

Heat the
water in the
distiller till it
comes to a
heavenly sa-
uour. This
Fifth Being
works mira-
cles hardly
credible un-
less seen.

¹ 5 for *fifth*, or *quinte*.

² MS. Harl. reads 'and this fite beinge so nighe kinde it is most to haue.'

To get the Quinte Essence out of capons, beasts, eggs, &c.

Grind some of them with a tenth part of prepared salt; put 'em into a horse's belly till they become water, and distil that till it's heaven-sweet.

To draw the Fifth Being out of each of the Four Elements, and to separate them.

[* Fol. 18.]

Take any thing rotted and turned into water, as man's blood; put it in a glass distiller, and distil it over into an amphora.

When no more vapour rises, you have drawn out the water.

Put the other 3 elements for 7 days into the same bath,

then into a coal fire, and the water shall rise as oil shining like gold,

the air remaining at the bottom like oil of gold. Put these aside.

Now wole I teche you to drawe out þe .5 beynges from capouns, hennes, and al maner fleisch of Brut beestis, and from al maner eggis of foulis þat ben holsum and medicynable to ete for mān kynde / Grynde summe of þese þingis forseid, which þat 3e wil, as strongly as 3e can in a morter, wip þe 10 part of him of sal comen preparate to þe medicyne of men, as I seide tofore. putte it in þe wombe of an hors til it be turned into water. distille as it is aforeseid, and in þe stillatorie of circulaeioun þe watir þat is distillid. putte it in azen til it be brouzt to þe swete heuently sauour and smel aforeseid /

The science to drawe out þe 5 beynges of euerych of þe .4 elementis and to sehewe euerych of þe forseid þing bi hem silf, and þat is riȝt merueylous / I wole not leue for a litil to sehewe a greet seereet, how 3e may drawe out þe 5 beynges of eeh of þe 4 elementis of al þe þing rehersed afore, and profitably sehewe hem / And þe maner ys *þis / take þat þing putrifid and bronzt into watir. what so euere 3e wole, as I tauȝte you tofore. and þat þing be mannes blood brouzt into watir, of þe which 3e wole drawe out þe 4 elementis / putte þerfore þat water, or þat blood putrifid, in a stillatorie of glas, and sette it wipinne a pott of watir, and 3eue vndirneþe a fier til þe watir of blood be distillid by þe pipe of þe lembike into a glas elepid amphora, riȝt elene / And whanne no þing may more by þat fier aseende, for certeyn 3e haue of blood drawn out al oonly þe element of watir / Forwhi. fier of þat bath hath no strenkþe to sublyme eyr, or fier, or erþe. and so [take] þe þre elementis, and sette in þe same bath by .vij. dayes þat þei be weel meyngid, and so cloos þat no þing be distillid / aftir þe .vij. dayes take þe stillatorie, and putte it to þe fier of aischen, þat is strongere þan fier of bath elepid marien. and þe watir schal aseende in foorme of oyle sehynnyng as gold / and aftirward þat no þing more schal aseende, 3e haue þanne in þe ampulle .ij. elementis, þat is to seie, watir and eyr. and oon from anopir 3e schal departe in þe bath, puttynges yn azen wher al oonly þe cleer watir schal ascende / and þe eyr schal al oonly remayne in þe botum of þe vessel in lijknese of oyle of gold. þe which oyle þat is gold. þe which oyle

þat is ayr / putte it aside. þanne þer leueþ zitt fier wiþ erþe ; to departe fier from erþe. putte þe element of watir, þat is to seye .iiij lb of watir. vpon j lb af mater / and putte by .vij. daies to encorpere wel as tofore in þe bath of marieñ / Aftirward putte it to þe fier of flawme riȝt strong, and þe reed water schal ascende. þe which gadere togidere as longe as ony *þing ascendip. and to ȝou schal remayne an erþe riȝt blak in þe botum. þe which gadere togidere aside / þanne þe redeste watir ȝe schal take. forwhy. þer be .ij. elementis. þat is to seie, þe element of watir and fier. þanne yn þe stillatorie, to þe fier of baþ, cleer watir schal asende. and in þe botum schal remayne þe reed watir, þat is, þe element of fier. and so ȝe hane now first oon oyle, þat is, ayer o side, and watir, and fier, and erþe. and note ȝe weel þat þerfore þe element of watir is putt aȝen to drawe out from erþe fier and cyr, for þei wole not ascende. but þoruȝ þe help of element of watir. brynge aȝen euerych into 5 beynges wiþ þe vessel of circulacioun as tofore / or ellis rectifie, makynges oon ascende .7 tymes bi an opir / but first ȝe moste þe riȝt blak erþe of oon hide* nature, iu þe furneys of glas mon*, or ellis reuerberacioun, xxj. dayes calcyne / And for a cause I speke to ȝou nomore of this scienc. but ioie ȝe, and thanke oure glorious lord god of þese þingis þat ȝe haue had.

The scienc to fixe alle erþely þingis iu nostra 5^{ta} essencia, þat is to seie, oure heuene, þat by her influence þei may ȝeue þerto þer propertees and her hid vertues / oure glorions god haþ ȝeue sich a uertu to oure quinta essence. þat it may drawe out of euery matier of fruyȝt / tree / rote / flour. herbe / fleisch, seed and spice / And euery medicynable þing. alle þe vertues, propirtees, and naturis, þe whiche god made in hem. and þat wiþinne .iiij. houris.

Now I haue schewid ȝou a souereyn priuytee, how þat ȝe may wiþ oure heuene drawe out euery 5 essencia from alle þingis aforeseid / þerfore alle necessarie þingis to euery syrup putte yn oure 5 essencia, and wiþinne .iiij. houris þat watir schal be sich a sirup, vndirstonde wel, bettir by an hundrid part by cause of oure 5 essencia þan it *schulde be wiþoute it / And

To separate fire from the earth, put 4 lbs. of water on 1 lb. of earth; place it in the Marrian bath for 7 days; then in hot flames; [* Fol. 18b.] red water shall ascend and black earth fall. Put the red water into the distiller; pure water shall rise; red water, or fire, shall remain; so you have the 4 Elements separate.

Distil each into its Quinte Essence, or rectify it, and

[* of vnkinde natuer. Harl. 853.]

[* of glasse made. Harl. 853.]

thank our glorious God for this bit of knowledge.

To fix all earthly things in our Quinte Essence.

God has given it the power of drawing all the virtues out of every thing in 3 hours.

Put therefore every thing necessary for any syrup into our Quinte Essence, and in 3 hours it shall be 100 times better than before.

[* Fol. 19.]

Whatever
medicines are
put into our
Quinte Es-
sence,

so I seie of medicyns comfortatyues. digestyues. laxatyues. re-
striktyues. and alle opere; forwhy. if 3e putte seedis or flouris.
fruyztis. leues. spieis. eold. hoot. sweet. sour. moist, do þei
good or yuel, into *oure* 5 *essencie*. forsoþe sich 5 *essence* 3e
sehulen haue þerfore. *oure* 5 *essencie* is þe instrument of alle
vertues of þing transmutable if þei be putt in it, encreessyng
an hundrid foold her worehingis //

it increases
their power a
hundred fold.

End of Part I.

Explicit *pars prima tractatus quinte essencie*:

BOOK II.

Here bigyuneth the secunde book of medieyns / The first medieyn is to rednee an oold feble euangelik man to þe firste strenkþe of ʒongþe / Also to restore aʒen his nature þat is lost. and to lenkþe his lijf in greet gladnesse and perfiʒte heele vnto þe laste teerme of his lijf þat is sett of god / ʒe schal take oure 5^{ta} esseneie aforeseid, þat is to seye, manny's henene. and perinne putte a litil quantite of 5 essence of gold and of peerl. and þe oolde feble man schal vse þis deuyn drynk at morn and at enen, eeh tyme a walnote sehelle fulle / and wiþinne a fewe dayes he schal so hool þat he schal fele him silf of þe statt and þe strenkþe of xl ʒeer. and he schal haue greet ioie þat he is come to þe statt of ʒongþe. And whanne his ʒongþe is reeouerid, and his nature restorid, and heelþe had, it is nedeful þat litil and seelde he vse 5 essence / Also it is nedeful þat he vse ofte good wynn at his mete and at þe soper, in þe which be fixid þe 5. essence of gold as I tauʒte ʒou tofore.

The secunde *medieyn is to heele a man, and make hym lyue, þat is almost consumed in nature, and so nyʒ deed þat he is forsake of leehis. but if it be þe laste teerme of his lijf sett of god. ʒe schal ʒeue him oure quinte essence of gold wiþ a litil quantite of watir of eelendoynd ʒ[e]drawe, and meynge it wiþ þe opere þingis aforeseid / and anoon as þe sike hath reseeyued it into his stomak, it ʒeueþ to þe herte influencee of naturel heete and of lijf. and þanne ʒe schal se him rise vp and speke, and wondirfully be comfortid and strenkpid þerby // þanne eomforte him wiþ ministracioun of oure quinte essence afore seid, and he schal be al hool / but if it be so þat god wole algatis þat he schal die / And I seie to ʒou truly, þat þis is þe hizeste maistrie þat may be in transmutacioun of kyude. for riʒt fewe leehis now lynunge knowe þis priuytee.

To restore an old euangelic man to the strength of his youth.

Give him our Quinte Essence with some of that 1^{ma}. Me. of Gold and Pearl,

a walnut-shell full at morn and eve. In a few days he shall feel only 40 years old. Then let him take little of our Quinte Essence, only that of Gold in good wine at dinner and supper.

2^{da}. Me. [* Fol. 19b.]

To cure a man given up by his doctors.

Give him Quinte Essence of Gold with eelandine water,

and he shall rise up and speak. Then comfort him with our Quinte Essence, and he shall be cured, unless God wills he shall die. Few doctors now know this highest secret.

3rd. Me.

To cure the Leprosy that is caused by rotten humours.

Use our Quinte Essence, with those of Gold and Pearl;

(or Burning Water, if you have no Quinte Essence.)

Wash the leper with strawberry or mulberry water; this

[* Fol. 20.]

is of great virtue,

but is much increased by our Quinte Essence.

4th. Me.

To cure Palsy, which comes from viscus humours closing the passages of motive power.

Blessed be God, our Quinte Essence will restore the paralytic.

Fix in it the Quinte Essence of euphorbium and the like; and, if God will, the palsied man shall be whole, if you make him a stew of ivy and sage.

Failing Quinte Essence, let him drink Burning Water

The thridde medicyn is to enre þe lepre þat is causid of corrupeionn and putrifaccioun of ony of þe princípal humouris of man. but not þe lepre þat comeþ to man of kynde of þe fadir and of þe modir leprous. for it is callid morbus hereditus. ne þe lepre þat is sent af god by his plage. but þat þat is causid oonly of rotun humouris / take oure 5 essence aforeseid. wíþ þe quinte essence of goold and peerl, a litil quantite at oonys, and vse it in maner as I seide afore / and wíþinne a fewe daies he schal be partily hool þerof. and if 3e haue non preparate redy oure 5 essence. þanne take in þe stide þerof fyn brennyng watir. but þat oper is bettere.

Also, drawe a water of þe fruyzt of strawbery or mulbery tree. whanne it is ripe, and waische þe lepre þerwíþ. þis watir is of so greet vertu. for a souereyn maistir took it a leprous *womman. þat wíþ þe waischinge oonly of þis watir. wíþinne schort tyme was maad al hool / but sikirly þe vertu þerof is myche worth if it be meyngid wíth oure 5 essence, or ellis brennyng watir. and þanne it schal be no nede to vse in þis perilous cure venemys, as summe leehis doon.

The 4 medicyn is to eure palsie vniuersel. Forsoþe alle philosophoris seyn þat þe palesye vniuersel comeþ of haboundanee of viscus humouris elosynge þe metis of vertu animale, sensityue, and motyue. And þerfore it is necessarie þat þo þingis þat schal cure þis sijknes be temperate, hoot, and moist, and a litil attractyue, and to þe synous confortatyue / Therefore, blessid be god, makere of kynde, þat ordeynede for þe man paralytike oure 5 essence aforeseid, þat souereynly to him confortynge. restorynge. and temperatly worchyng / þerfore fixe þerinne þe 5 essence of þo laxatynes þat purgen flewme and viscus humouris. as a litil of euporbie, or turbit, or sambuey. and þanne wíþoute doute, if god wole, þe paralytik man schal be hool wíþ confortynge and restorynge of kynde. if 3e make him a stewe hoot and moist with herbis. þat is to seye. cerbe yue, and sauge, þat haue an heuently strenkþe to eomforte þe joynetis, and þe senewis, and þe vertu motyue. and if 3e haue not redy preparate oure 5 essence. þanne take fyn brennyng watir til it

be redy, and lete þe paeient drynke þerof a litil *in* fyu wiyn. and also he sehal waische al his body and his extremytees wip brennyng watir ofte tymes. and lete him vse þis a good while, *and* he sehal be hool. /

in fine wine, and wash all over with burning water.

* The .5. medieyn for a man þat is almost al consumed, *and* waastid in al his body, and rizt leene, as þat man þat hath þe tisik *and* þe etik / Forsope þe verry eure to heele him is oure 5 essence / Forwhi. it comfortip þe feble nature. and þe nature þat is lost it restoriþ, *and* so restorid it *preserueþ* / And þerfore if 3e wol restore þe fleisch of a leene mannys body almost consumed away. drawe þanne a watir of eelidoyne, and take þerof a litil *quantite*, and meyng wip onre 5 essence if 3e haue it redy, or brennyng watir in stide þerof. and 3eue it him to drinke, and wipinne fewe dayes he sehal be wondirfully restorid and fat.

[* Pol. 20b.]
5. Me.

To *fatten lean and consumptive men.*

Mix with our Quinte Essence

a little celandine water ;

give it the patient, and he shall soon be wonderfully fat.

The .6. medieyn for passiouns of frenesie. foly. ymaginacionns and noyous vexaciouns of deuelis, and also for þe goute als weel hoot as eould. certheyn experience techip þat eolerik men 3eueþ to summe ymaginacionns. and sangueyn men ben oepied aboute summe opere ymaginacionns. *and* zitt flewmatik men abonte opere / but þo men þat habounde in blak eoler, þat is, malencoly, ben oocupied a þousand part wip mo þonztis. þan ben men of ony oper eomplexioun / Forwhi. þat humour of blak eoler is so noyous þat if it a-bonnde and a-sende vp to þe heed. it troublip alle þe myztis of þe brayn, engendryng noyous ymaginacionns, bryngyng yn horrible þouztis boþe wakyng and slepinge ; and sicke maner of men ben born vndir þe constillaeioun of saturne, the wickide planete / Forsope to sicke men deuelis wole gladly appere, *and* minister to hem* her *priny* temptaciouns wipinne þe cours of her þouztis, and þese men þus * turmentid wip þe passiouns of maleneoly eomounly speke wip hem, stryue and dispute wip hem silf whanne þei be a-loone. þat ofte tymes opere folk may heere it / These maner of men þat ben þus turmentid, as wecl by passioun of maleneoly as of deuelis, ofte tymes falle in dispeir, and at þe laste sle hem silf / þe *perfizt* eure of alle þese is oure 5 essence auri *et*

.6. Me.

To *cure Frensy, Gout, and troubles from Devils.*

Dark melancholy men are troubled more with anxieties than any others,

being born under Saturn, the wicked planet.

[* MS. hom]

Devils gladly appear to them and tempt them,

[* Pol. 21.]

so that they often fall into despair and kill themselves.

The cure is our Quinte

2

Essence of
Gold and
Pearls, with a
little senna or
lapis lazuli.

Burning
Water, with a
purge, will
also cure these
diseases.

These medi-
cines put
away wicked
thoughts, and
bring in
merry ones ;
they dispel
devils' tempt-
ations and
despair, and
bring a man
to reason.

Saturn is an
enemy to all
creatures,

and has power
over foul

[* Fol. 21b.]

solitary
places, as
Vitas Patrum
says.

The Moon too
is full of bane.

Jupiter and
Sol, on the
other hand,

make devils
flee,

and betoken
the joy of
heaven,

as Saturn and
the Moon do
hell.

perclarum, or *ellis brennyng* watir in stide *perof*, in þe whiche
3e fixe gold as it is aforeseid. wherizne be putt a litil of sene or
watir of *funter*, or poudre of lapis lasnly, or *ellis medullam ebuli*,
and vse it discreetly. forwhy. not al oonly oure *quinte essence*
auri et perclarum heelith þese discisis. / but also brennyng
watir in þe which gold is fixid, heelip hem, wip a litil of þo
þingis þat purgen and casten out blak coler *superflue*, and heilip
þe splene.

Forsope þese medicyns puttij away wickid þouztis and an
heuy herte malneolious, þei gladith and clense þe brayn and
alle hise myztis, and bryng yn gladnes and merye þouztis.
þei pntte away also þe craft of þe fecendis temptaciouns, and
ymagynaciouns of dispeir þei distroie, and make a man to forzete
almaner of yueles. and naturaly bryngij him azen to resonable
witt. and for as myche as saturne þe planete naturaly ys coold
and drye. and is enemye to al kynde / Forwhy, euery snow.
cuery hayl, cuery tempest, and also þe humour of maleneoly
eomeþ of him. and he haþ his influence vpon derk leed, and
vpon derk *placis vnder þe erf¹, fonle and stynkyng. and derke
wedis, and vpon foule, horrible, solitarie placis, as it is preued in
vitas patrum. þat is to seye, in lyues and colaciouns of fadris /
And also þe moone, naturely coold and moist, haþ his influence
vpon þe nyzt, and vpon myche moisture, and vpon þe placis
whanne 4. weyes metij togidere. forsoþe in alle siehe placis þei
wole a-bide and schewe hem to her folowcris / but forsoþe þo
þingis þat ben of þe nature of Iubiter and of sol, goode planetis,
arne displesyng to him, and contrarie, and naturaly. deuelis fle
awei fro hem. for þei haue greet abhominacioun of þer vertuous
influence / þerfore it schewij weel þat þo þingis þat ben in þis
world. summe þer ben þat bitokene þe glorious yoie of heuene.
and summe þing þat figure þe derknesse of euerlastyng peynes
of helle / Forsope þe sunne and inbiter, goode planetis, and
gold, pure metal, and alle pure þingis þat gladen a man, figu-
ryng by resoun þe ioie of heuene / and blak Saturne, and þe
spotty moone, figure and bitokene þe condieoun of helle / and

¹ Erf = erbe.

sip þat deuclis be daupned, *and* ful of wreche of helle. þerfore þei hate þe clemesse *and* þe ioie of oure lord god *and* of hise seyntis / also þei haten þe sunne and his cleernes, and pure þingis þat maken a man glad. and naturaly it plesip hem to dwelle in derk, *and* in blak, orrible, stynkyng placis, in heuynesse, wreche, *and* malencoly, *and* in þo þingis þat pretende þe coudicioun of helle / And sip oure 5. essence aforeseid is so heuenly a þing, *and* by sotil craft *brouȝt to so myche swetnes. it is so souereyn a medicyn þat it may weel be lijkned to þe ioie of paradise. forwhi, it makip a man list, iocunde, glad, and meric, *and* puttip away heuynesse¹, angre, malencoly, *and* wrapþe, þe whiche þat deuclis loue / *et ideo nostra 5 essencia digne vocatur celum humanum* / Also if a man be traueylid wip a feend, and may not be delyuerid fro him. lete him drinke a litil quantite of oure 5 essence, wip 5 essence of gold *and* peerl, and wip an eerbe callid ypericon, i.[e.] fuga demonum, and þe seed þerof grounden *and* aftirward distillid, *and* þe watir þerof a litil quantite medlid wip þe opere 5^{tis} essenciis. *and* anoon þe deucl wole fle away fro him *and* fro his hous.

Also for þe goute, hoot or cold, þe pacient schal drynke oure 5. essence wip a litil quantite at oonys of þe letuarie de succo rosarum. and lete him vse þis letuarie a litil at oonys eeh opere day. til superflue humouris be purgid / but he schal vse euery day a litil of oure 5. essence with 5 essence of gold *and* peerle, *and* wipinne a fewe dayes þe pacient schal be hool. //

The .7. medicyn, for to heele yech, *and* for to distrie lies² þat ben engendrid of corrupt humouris. take oure 5 essence bi him silf a-loone and vse to drynke þerof a litil quantite at oonys / and take also a litil quantite of Mer[curie?]. *and* mortifie it wip fastyng spotil, *and* medle it wip a good quantite

Devils hate the joy of God and the brightness of the sun; they delight in stinking places, and melancholy, and hell-like things.

But our Quinte Essence is heuvenly, [** Pol. 22.*] like the joy of Paradise, and drives away anger and all that devils love, so that it is fitly called 'Man's Heaven.'

To deliver a man from a devil,—give him some of our Quinte Essence with that of gold and pearl, and St. John's Wort water: at once the devil will flee away.

To cure the Gout.

Take a little Quinte Essence and Rose-juice electuary, and use daily our Quinte Essence with that of Gold and Pearl.

.7. Me.

To cure the Itch and destroy Lice.

Drink Quinte Essence. Mix Mercury with spittle,

¹ houynesse MS.

² "A lous is a worme with many fete, & it cometh out of the filthi and onelene skynne, & oftentimes for faute of atendaunce they come out of the flesshe through the skynne or swet holes.

To withdryue them / The best is for to washe the oftentimes, and to change oftentimes clene lynen."—*The noble lyfe and nature of man, Of bestes, serpentys, fowles, and fishes y^e be moste known.* Capitulo. C. xix.

Stavesacre
and Burning
Water. Wash
the body or
head where
the itch and
lice are.
[* Fol. 22b.]

.8. Me.

To cure Quar-
tan Fever.

The Quartan
arises from
too much
black cholera,

and lasts a
year or more.

To cure it
soon,
drink our
Quinte Es-
sence;

if you have it
not, put pith
of white dwarf
elder in Burn-
ing Water,
and take a
walnut-shell
full morning
and evening.

Or, take what-
ever purges
black cholera,
put it into
Burning
Water; make
small pellets
of it, and take
one, and then
two, gradu-
ally.

[* Fol. 23.]

It is said that
a tooth from a
live beast
heals the
Quartan, and
the juice of
Hen-bit or
Chickweed
put in a man's
nostrils,

of poudre of staff-sagre, *and* panne put it in to a greet quantite of brennyng water, *and* panne waische al his body, or ellis þe heed where þe icche *and* þe lies ben. *and* vse þis medicyn .2. or 3. *and* þe sijk *man schal be hool.

The .8. medicyn for to cure the quarteyn and alle þe passiouus þat comeþ of malencoly in mannys body and þe maistrise to purge malencoly. and 3e schal vndirstonde þat þe quarteyn is gendrid of myche haboundaunce of malencolye þat is eorruptid withynne þe body, and for þis humour is erþely, coold, *and* drie, of þe nature of slowe saturne. þefore þe acesse of þis sijknes ben slowe, and it durip comounly yn a man a 3eer or more, and it puttþ fro him gladnesse, *and* bryngþ yn heuynes more þan oþere feueris do / If 3e wole heele þis sijknes in schort tyme, lete þe pacient vse to drynke oon 5 essence, and he schal be al hool hastily / forwhi; it consumeþ þe corrupt superflue humouris, *and* reducit nature to equalité, and bryngþ yn gladnesse, *and* chasip a-wey heuynes *and* malencolie. and if it so be þat 3e haue nouzt oure 5 essence / panne take j lb of þe beste brennyng watir. and þerinne putte medullam ebuli. and namely, þe white, if 3e may haue it / of þis watir 3eue to þe pacient, morowe and euen, a walnot sehelle ful at oonys. and he schal be al hool / or ellis þus. take what þing 3e wole þat purgip maleneolye. and putte a litil þerof into brennyng watir. *and* vse þat laxatif maad into smale pelotis, wijsly reseeyuyng rizt a litil at oonys, as oon litil pelot, and prene þerby how it worchip. panne anoþer tyme .ij. at oonys, if it be nede / so þat þe mater be a litil digestid and a litil egestid. for bettere it is to worehe a litil *and* a litil at oonys, þan sodeynly greue þe nature. forwhi, two litil pelotis laxatif meyngid wip brennyng watir *wole worehe more myztily þan .8. pelotis wole do bi hem silf / Also philosophoris seyn þat a toop drawe out from a quyk beest, born vpon a man, delyuerip fro þe quarteyn / Also þei seyn þat if þe yuis of þe eerbe þat is callid morsus galline rubri be putt in hiise nose-þrillis whanne he bigynmeth to suffre þe acesse of þe quarteyn, he schal be hool, wip þe grace of god.

The medieyn to heele þe feure contynuele; alle philosophoris seyn þat þe feure contynuele is gendrid of putrifaccioun of blood and of eorrupecioun of humouris in it / þerfore þe cure þerof is to purge blood. and to putte away þe eorrupecioun of it, and þe humoris vneuee to make euene, þe nature lost to restore, and so restorid to kepe / Forsoþe alle þese þingis worcheþ oure quinte essence. and þerfore it curiþ þerfiztly þe feure contynuele / and þouþ brennyng watir easte out fro blood watry humouris and eorrupt. zitt take it nouzt in þis cure / forwhi; þouþ brennyng watir be .7. tymes distillid, zitt it is [not] fully depurid fro his brennyng heete, and þe .4. elementis / but siþ oure 5. essence is not hoot, ne moist, coold, ne drie. as ben þe 4. elementis / þerfore it heeliþ þerfiztly þe contynuel feure; namely wiþ eommixtioun of þe 5 essence of gold and peerle / and if 3e wole strenkþe 3oure medieyn, þanne putte yn oure 5. essence a litil quantite of pulpa eassie fistule / or ellis þe iuys of þe eerbe mereuriale. and if it so be þat opere humouris habounde to myche with blood. þanne take þo laxatyues þat kyndely wole *purge hem, as eomoun bookis of fisik declareþ.

The 10. medieyn to cure þe feure tercián, þe which is causid of putrifaccioun, or reed coler to myche haboundyng / to cure þees sijknes tak oure 5 essence, or ellis fyn brennyng watir. but þe firste is bettere. and putte þerinne a litil of rubarbe or of summe oper laxatiue þat purgiþ reed coler. and a greet quantite of watir of endyue. and vse þis medieyn at morowe and euen. and þe paciēt schal be hool wiþoute doute.

The 11. medieyn is for to heele þe feure cotidian. þe which is causid of putrifaccioun of flewme to haboundyng / and siþ flewme is coold and moist. oure 5 essence. (and in his absence take good brennyng watir.) haþ strenkþe and vertu to consume þe rotun watery inordinat and to myche coold humidite / þerfore take oure 5 essence or brennyng watir. and putte þerinne a litil of euforbij. turbit, or sambuci, or sum oper þing þat purgiþ flewme, and vse it morowe and eue, and þe paciēt schal be hool.

9^{aa}. Me.

To cure continual Fever.

It arises from putrefaction of blood and corruption of humours.

Our Quinte Essence cures this, (tho' Burning Water does not.)

if mixed with Quinte Essence of Gold and Pearl,

and a little Cassia or Herber Merenry.

[* Fol. 23b.]

10. Me.

To cure Tertian Fever.

Take Quinte Essence, with Rhubarb and Endive water, morn and eve.

11. Mo.

To cure Daily Fever.

Take our

Quinte Essence, and a little Euphorbium, &c.

.12. Me.

*To cure Ague
Fever and
Lunacy.*This fever
comes of cho-
ler inflamed,and is accom-
panied by
Eightheaded-
ness,
[* Fol. 24.]As the patient
sees black,
gold, or red
things, so the
different hu-
mours are in-
flamed.Burning
Water should
not be taken,but Quinte
Essence of
Gold and
Pearl should,
with that of
Rose water,
Violet, &c.*To cure or as-
swage Frenzy
and Madness.*Wrap the
head and feet
in, and smell
at, Popilion
(with Vinegar
mixed), and
Rue.13^{ma}. Me.*To cure
Cramp.*Use our
Quinte Es-
sence or Burn-
ing Water.

The .12. medicyn for to cure þe feure agu, and þe lunatik man and woman / discret maistris seyn. þat þe feure agu. eomounly is causid of a nyolent reed coler adust, and of blood adust, and of blak coler adust, and sumtyme of oon of þese adust, and sumtyme of two togidere. and sumtyme of .3. togidere / and þefore þe feure agu is þe posityue degree. and in þe superlatyue degree, comparatif gree *and* superlatif gree / For þe feure agu haþ eomounly alienacioun of witt, *and* schewyng of þingis of fantasy / And 3e schal knowe weel whiche ben þe humouris adust þat causen þe feure. be þese *tokenes / Forwhi, if þe pacient seiþ þat he seiþ blak þingis. þanne blak coler, þat is, maleneolie is adust / *and* if he se þingis of gold / reed coler is adust / if reed þingis, and schewyng of blood. þanne blood is adust / And if he seiþ þat he seiþ alle þese .iiij. þingis. þanne alle þe humouris ben adust / For as myche as brennyng watir aseendiþ to þe heed. and gladly wole a man drynke / And siþ þat feure agu. regneþ in þe regioun of þe heed / þe philosophoris counceillis þat þe paieient schal not reseeyue it in þis sijknes / but it is nedeful þat he take oure 5 essence af gold and of peerl, meynging þe 6 part of 5 essence of watir of rose, violet, borage, and letuse / and þanne 3e schulen haue an heuenly medicyn to cure perfiztly þis sijknesse.

For to cure þe frenesy and woodnes, or ellis at þe leeste to swage it / take a greet quantite of popilion. and þe beste vynegre þat 3e may haue. and a good quantite of rewe domestik, weel brayed, and meyngid wiþ þese forseid þingis, and bielippe þe heed and þe feet of þe paieient with þis medicyn. and sum þerof putte to his nose-brillis. þis medicyn anoon puttþ away þe frenesy *and* þe schewyng of fantasies / it euriþ also wode men *and* lunatike men. and it restoriþ a3en witt and discrecioun. *and* makþ al hool and weel at cese.

The .13. medicyn is to put a-vey þe eraumpe fro a mau. for as myche as wise men seyn þat þe eraumpe cometh of þe hurtyng *and* þe febilnes of þe senewis, as it schewiþ sumtyme yn medicyns maad of elebore, þer is no þing þat puttþ away þe

crampe as doip oure 5 essence aforeseid, or ellis *brennynge [* Fol. 24b.] watir in stede of it.

The .14. medicyn, to caste out venym fro mannys body / take oure 5 essence, and putte perine fleisch of a cok, neysch sodeu *and* sotilly brayed, note kirkelis, fyn triaele, radisch, *and* garleek smal brayed, and opere pingis þat ben goode to caste out venym, as eomoun bookis of fisik declarip / And also, to comforte þe herte, putte yn oure forseid 5. essence, þe 5. essence of gold aud of peerl. and he schal be delyuerid þerof *and* be hool.

14^{ma}. Me.

To cast poison out of a man's body.

Take our Quinte Essence, with cock's flesh, nut-kernels, &c., and Quinte Essence of Gold and Pearls.

The .15. medicyn, to make a man þat is a coward, hardy and strong. and putte a-wey almaner of cowardise and drede / I seye 3ou forsoþe þat no þing may telle alle þe myraclis vertues þat god haþ maad in oure 5 essence. and not al oonly in him. but also in to his modir. þat is to seye, fyn brennynge watir ; for to cure þis sijknesse. take a litil quantite of oure 5 essence. *and* putte þerto double so myche of brennynge watir. and a litil quantite of þe iuys of cerbe pione and of saffron distillid togidere. and a litil of 5 essence of gold and of peerl, and 3eue it him to drinke. and affir sodeynly, as it were by myracle, þe coward man schal lese al maner drede and feyntnes of herte. and he schal recouere strenkþe þat ys lost by drede, and take to him hardynesse. and he schal dispise deep. he schal drede no perclis, and passyngly he schal be maad hardy. þis is trewe, for it haþ ofte tymes by oolde philosophoris [bene] preued / þerfore it were a greet wisdom þat cristen princis in bateilis a3en heþene men hadde wiþ hem in tonnes brennynge watir þat þei myzt take to euery fiztyng man half a rizt litil euppe ful þerof to drynke in þe bigyunnyng of þe batel. *and* þis priuete owith to be hid from alle enemyes of þe chirche, and also * princis and lordis ministringe þese pingis schulde not telle what it is.

15^{ma}. Me.

To make a Coward bold and strong.

Give him our Quinte Essence with twice as much Burning Water, and a little Peony juice and saffron, and Quinte Essence of Gold and Pearl. The coward shall lose all faintness of heart, despise death, and dread no perils.

Therefore Christian Princes should have tunns of Burning Water, and give every fighting man a cup before battle with [* Fol. 25.] the heathen.

The .16. medicyn a3ens þe fenere pestileneiale, and þe maistrie to cure it; forsoþe holy scripture seiþ þat summe tymes oure lord god sendip pestilence to sle summe maner of peple, as it is seid deutronomium 28 in þis maner " Si

16^{ma}. Me.

To cure Pestilential Fever (when not sent as a punishment by God).

God says in
Deuteronomy
xxviii. that if
men will not
hear His voice
and obey His
command-
ments, pesti-
lences shall
come on
them.

These plagues
a man would
be a great
fool to pre-
sume to cure;

but all other
pestilences

from evil
planets may
be cured by
our Quinte
[Nota bene.]
Essence with
Aloes, Eu-
phorbium,
&c.,
[* Fol. 25b.]

and a laxative
Quinte Es-
sence that will
send the pa-
tient to stool
once a day.

He must also
take every
morning an
egg-shell-full
of Burning
Water, and 2
or 3 pestilence
pills in our
Quinte Es-
sence,
and smoke his

audire nolueris¹ vocem domini dei tui, ut custodias et facias omnia mandata eius, veniant super te omnes maledictiones; iste maledictus eris in ciuitate &c." et infra. "ad-iungat tibi pestilenciam donec consumat te de terra, percuciat te dominus egestate, febre, et frigore, ardore et estu, et aere corrupto ac rubigine, et persequatur donec pereas" hec ibidem, et infra "percuciat te dominus vlcere egipti et partem corporis per quam stercorea egerantur. scabie quoque, et prurigine, ita ut curari nequeas, percuciat te dominus necessitate ac furore mentis" // Therefore a gret fool were he þat wolde presume to cure þese plagis of pestilence þat ben vneurable, þat ben sent of god to ponynsche synne // Also 3e schal vnderstonde þat men may die in .iiij. maners. in oon maner by naturel deef in þe teerme þat is sett of god / In anopir maner bi violent deef. and also in þe .iiij. maner occasionally wipinne þe teerme þat is sett of god. as þo men þat to myche replecioun, or to gret abstynence or by desperacioun, or ellis by neeligence, sle him silf / but sikirly alle opere maner of feueris pestilence þat god suffriþ to come to mankynde by perilous influence of yuele planetis, by þe grace of god and good gouernaunce may be curid partially wip oure 5. essence. and þerinne putte a litil of aloes epatik and euforbij, and a litil of ierapigra galieni and of 5 essence, of þe rote of lilie and also of gold and peerle, capilli veneris *and ysope. for þese þingis ben nedeful to sicke feueris and apostemes / it is nedeful also þat wip þese þingis þer be sich a quinta essencia laxatyue þat wole purge þe superflue humouris þat abounde. and þat þe pacient so myche reseeyue in a natural day þerof þat he may go weel oonys to sege. and so lete him vse þis laxatif .3. in þe woke; But he weel war þat he take wip oure quinta essencia but rizt a litil quantite of þe laxatif at oonys, as I tolde 3ou tofore, for peril þat mizte bifalle. and euery day take he by þe morowe an eye-schelle ful of good brennyng watir, and þe corrupt eyr schal not noye him, and also vse in þe dayes. two or þre smale pelotis pestilenciales in oure 5 essencia, or in brennyng watir, and al þe hous of þe pacient schal be encensid

¹ MS. volueris.

strongly .iij in þe day wip frank-encense. mirre. and rosyn. terbenty and rewe. and þis is perfizt eure for þe feuere pestilence / And þus 3e may wip þis 5 esseneijs eure alle þese sicknesses aforeseid, and manye opere, as it were by myrae, if 3e worehe dise[r]cetly as I haue toold 3ou tofore / Now here I make an eende of þis tretis þat is clepid þe mooste and þe souereyneste secrete of alle secretis. and a passynge tresour þat may nouzt fayle // O quantum malum foret, si hic liber perueniret ad manus hominum mundanorum, ad noticiam tyrannorum, et ad seruicium reproborum. quia sicut sancti per hunc librum poterunt continuare opera vite christiani diucius et vehemeneius, ita et reprobi possent peruerso vsi diucius perseuerare in malo. ego autem, quantum in me est, propter solos sanctos librum hunc constituo, et ipsum eustod[iæ] ihesu Christi commendo nunc et in eternum // = //

house with frankincense, &c.

Here is an end of this most sovereign of all secrets.

What ills will befall if it gets into tyrants' and reprobates' hands and prolongs their life in evil. I will keep it for holy men alone; and I commend it to Christ's keeping now and ever.

Explicit librum de maximis secretis essencie quinte &c.

NOTES

ON THE CHEMISTRY OF THE TEXT

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P. 4. Direction to submit any wine *that is not sour* to distillation. (*Sour* wine is deficient in alcohol; that body having been changed into acetic acid by oxidation.) In the language of the mystical ideas which prevailed in the dawn of Chemistry, the colouring matters, sugar &c. of the wine are called 'the .4. elementis,' or as it were the 'rotten faeces of wine'??

The direction to distill the wine seven times is a good practical suggestion for the obtaining of strong alcohol which will burn well. Then follows a description of the distilling apparatus, which seems to have been arranged, to ensure a very slow distillation, so as to obtain a product as colourless and scentless as possible.

P. 5. The second way to make the Quinte essence depends on distillation of alcohol by means of the heat of fermenting horse-dung; also the fifth manner.

P. 6. The directions for gilding burning water are all nonsense; but as the writer had no means of testing the truth of his statements, they may have been made in good faith.

P. 7. The idea which he expresses, that this gilt burning water will make you well and young, is difficult to explain, except on the assumption that, it being the strongest of alcohol, a very little served to produce that elevation of spirits which seemed to bring back the spring of youth.

P. 7, l. 6 from the bottom. The word *liquibles* in the text does not mean liquids, for a liquid cannot be made hot enough to be *quenched*. If the original *liquibles* cannot be retained I should substitute the word *liquiables*, meaning those things which can

be liquefied by heat. Indeed in the next passage we find stated that if Saturn (the alchemists' mystical name for Lead) be quenched &c., and that if then Mars (Iron) be quenched in the same liquid, it will acquire the softness of Saturn. Or if you quench lead in spirit which has had iron first cooled in it, it becomes hard.

Of course there is no truth whatever in the above statements.

P. 8. The fire without coals &c. is 'corrosive sublimate,' most probably containing an excess of Sulphuric acid (vitriol) as an impurity. If Copper (Venus) or Tin (Jupiter) be dipt into this solution of mercury they will have a deposit of mercury formed on their surface, which will give them a pearly appearance.

P. 8. To bring Gold into calx. When gold is treated in the way directed, a fine powder of gold of a brown or yellow colour is left. This might readily have been mistaken for a calx by those who had no clear ideas of what calx really was.

P. 9. The departing of gold from silver is essentially the same as the plan practised at the present day.

To get the Quintessence of Gold. I can make nothing of the directions, that is, I cannot see that they (the directions) hide any real truth.

P. 10. How to get the Quintessence of Antimony. I can make nothing of this part, and can only suggest that the vinegar used contained hydrochloric acid, and when distilled with 'Myn Antimony' (native sulphide of antimony) gave a distillate of Chloride of Antimony containing some 'kermes' which is red.

From this point onward there is little or nothing that can be explained by a Chemist.

GLOSSARY.

- Agu, p. 22, l. 1, 'Intermittent Feaver, commonly called an *Ague*, has certain times of Intermission or ceasing; it begins for the most part with Cold or Shivering, ends in Heat, and returns exactly at set Periods.' *Phillips*.
- Aischin, p. 4, l. 10, ashes.
- Amphora, p. 11, &c., 'a large vessel which derived its name from its being made with a handle on each side of the neck, from ἀμφί *on both sides*, and φέρω *I carry*.' *Dict. of Gr. and Rom. Ant.*
- Ancle, p. 6, l. 26, &c., heat?
- Apostemes, p. 24, l. 24, imposthumes, boils.
- Appeire, p. 3, l. 12, impair, worsen.
- Arreins, p. 2, l. 25, spiders.
- 'Cassia Fistula (Lat.), [p. 21, l. 16], Cassia in the Pipe or Cane, a kind of Reed or Shrub that grows in *India* and *Africa*, bearing black, round, and long Cods, in which is contain'd a soft black Substance, sweet like Honey, and of a purging Quality.' *Phillips*.
- Colacionns, p. 18, l. 21, ?comments, homilies.
- Comounne, p. 3, l. 35, communicate.
- 'Continual Feaver [p. 21] is that whose Fit is continu'd for many Days; having its times of Abatement, and of more Fierceness; altho' it never intermits, or leaves off.' *Phillips*.
- Deedly, p. 3, l. 24, liable to death, mortal.
- Departynge, p. 5, l. 14, parting, separating.
- Depurid, p. 9, l. 27, purified.
- Distillatorie, p. 10, l. 24, a still. Randle Holme, (*Academy*, p. 422, col. 2,) speaks of a Still or Distillatory Instrument, and further on, iv., 'He beareth Sable, the Head of a *Distillatory* with 3 pipes; having as many Receivers or Bottles set to them.'
- 'Ebulum or Ebulns (Lat.), [p. 18, l. 3] the Herb *Wall-wort*, *Dane-wort*, or *Dwarf-clder*.' *Phillips*.
- Encorpere, p. 13, l. 4, ?mix.
- Enforbii, l. 21, l. 3 bot. 'Euphorbia, the *Libyan Ferula*, a Tree or Shrub first found by King *Juba*. and so call'd

- from the Name of his Physi-
cian *Euphorbus*.' *Phillips*.
Euphorbium, 'the gummy Juice
or Sap of that Tree much
us'd in Physick and Sur-
gery.' *Phillips*.
- Funter, p. 18, l. 3. ?
Fyme, p. 10, l. 2 bot., mud, clay.
- Gerapigra galieni, p. 3, l. 29,
ίερα πικρα Γαληνου.
- Giltid, p. 7, l. 3, having the pro-
perties of gold communicated
by it.
- Hide, p. 13, l. 18, ? for *hidens*;
compare the Harleian read-
ing 'unkinde.'
- Kynde, p. 1, l. 12, all creatures;
l. 13, nature, tone;
- 'Lapis Lazuli [p. 18, l. 3] a
kind of Azure or Sky-eol-
our'd Stone, of which the
Blew Colour call'd *Ultra-
marine* is made. . . much us'd
in Physick.' *Ph*.
- Lenbike, p. 9, l. 2, 'Alembiek
or Limbeek (Arab.), a Still,
a Chymical Vessel used in
Distilling, shaped like a Hel-
met, and towards the Bot-
tom, having a Beak or Nose,
about a Foot and a half
long, by which the Vapours
descend. They are com-
monly made of Copper tinn'd
over on the inside, and often
of Glass.' *Phillips*.
- Liquibles, p. 7, l. 6 bot., melt-
able metals.
- Lymayl, p. 8, l. 6 bot., Fr. '*lim-
aille*: f. File-dust, pinne-dust.'
Cotgrave.
- Marien Bath, p. 12, l. 7 bot.,
Balneum Mariæ, a Chemist's
bath. '*Bain de Marie*. Ma-
ries bath; a cauldron, or
kettle full of hot water.'
Cotgrave.
- Medle, p. 19 last line, mix.
- Medulla, p. 18, l. 3, pith.
- Mereasite, p. 10, l. 14, 'a kind
of Mineral Stone, hard and
brittle, partaking of the Na-
ture and Colour of the Metal
it is mixed with; some call
it a Fire-Stone.' *Phillips*.
- Mereuriale. mercurie, p. 21, 19,
&c., 'Mercury. . . among Chy-
mists. . . signifies Quick-silver;
and is also taken for one of
their active Principles, com-
monly call'd *Spirit* . . . Also
the Name of a purging Herb
of which there are two sorts,
viz. Good Harry and *Dog's
Mercury*.'
- Morsus Gallinæ, the Herb Hen-
bit or Chick-weed. *Phillips*.
- Mortifie, p. 19 last line, 'Among
Chymists to change the out-
ward Form or Shape of a
Mist Body; as when Quick-
silver, or any other Metal, is
dissolved in an *acid Men-
struum*.' *Phillips*.
- Neisehede, p. 7, l. 2 bot., made
nesh or soft.
- Oo, p. 4, one.
- Popilion, p. 22, l. 24; 'Populeum,
an Ointment made of Poplar
buds, of a cooling and allay-
ing Quality.' *Phillips*. Fr.
'*Populeon*. Popilion, a Pom-
pillion; an ointment made of
blacke Poplar buds.' *Cot*.

‘Quartan Ague [p. 20] is that whose Fit returns every fourth Day.’ *Phillips*.

Quintessence is defined by Phillips as ‘the purest Substance drawn out of any Natural Body; a Medicine made of the efficacious active Particles of its Ingredients separated from all *Fæces* or Dregs; the Spirit, chief Force, or Virtue of any thing.’

Reme, p. 9, l. 5 bot., A.-S. *reoma*, a strap, thong.

Reparale, p. 8, l. 21, ?

Restreynce, p. 7, l. 8, retain.

Reward, p. 2, l. 4, 7, regard.

Rotombe, p. 10, l. 3 bot., a chemist’s vessel of some kind.

Sambuey, p. 16, l. 7 bot., ‘Sambucus, the Elder-Tree; a Shrub of very great use in Physie.’ *Phillips*.

Stafisagre, p. 20, l. 1, ‘Staphisagria, the Herb Staves-acre, or Lice-bane.’ *Phillips*.

‘Tertian Ague or Fever [p. 21] is that which intermits entirely, and returns again every third Day with its several Symptoms at a set Time.’ *Phillips*.

To, p. 1, l. 16, too.

Triacle, p. 23, l. 5, eordial, ‘Treaele, a Physical Composition, made of Vipers and other Ingredients.’ *Phillips*.

Turbit, p. 16, l. 7 bot., ‘Turbit, Tripoly, an Herb called Turbith, or blew Camomel.’

‘Turbith, an Herb so call’d by the Arabians, which grows in Cambaya, Surat, and other parts of Asia; a dangerous Drug upon account of its violent purging Quality.’ *Ph.*

Woodnes, p. 22, l. 23, wildness, madness.

Yperieon, p. 19, l. 16, ‘Hypericon, *St. John’s-Wort*, an excellent Herb for Wounds, and to provoke Urine.’ *Ph.*

